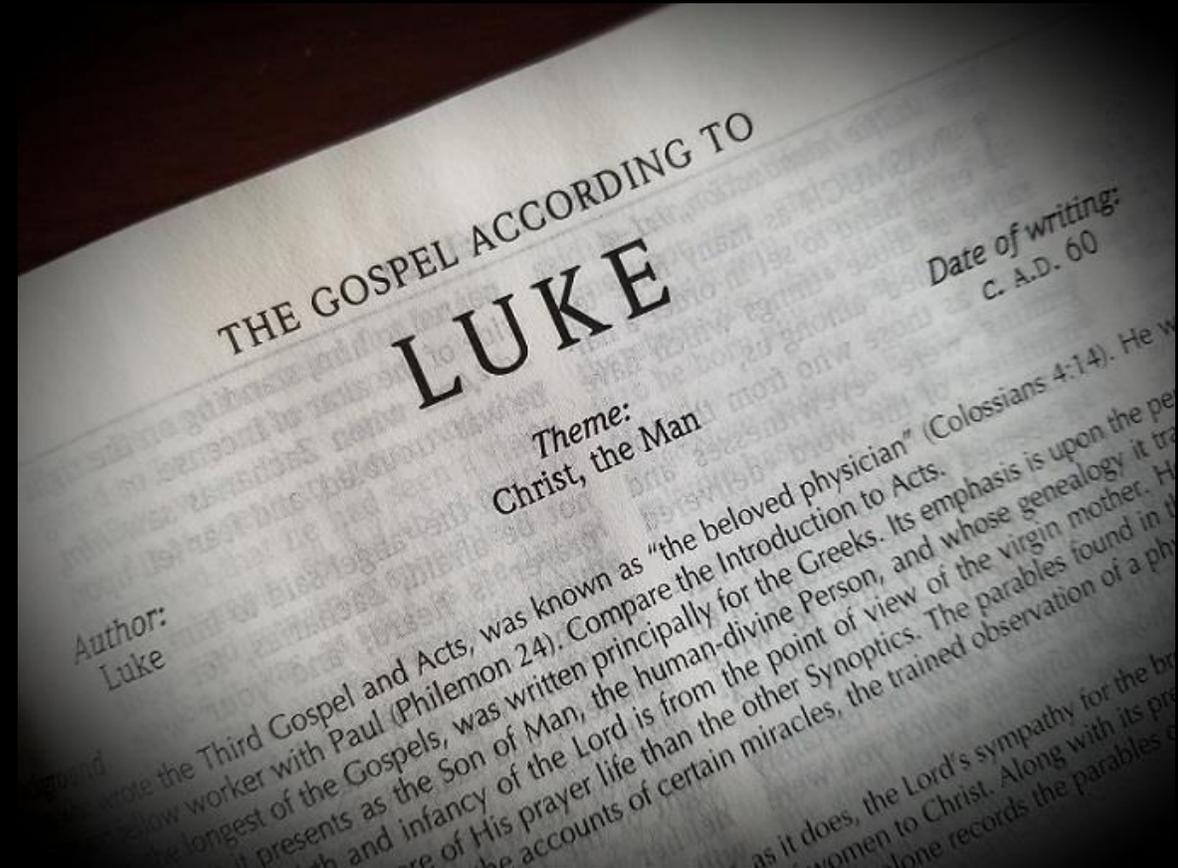


Verse by Verse

Luke 5



Luke His Purpose in Writing

Luke His Purpose in Writing

Luke 1:3-4 (ESV)

³ It seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, ⁴ that you may have certainty concerning the things you have been taught.

Previously in Luke

Previously in Luke

- The **Gospel of Luke** began with the birth stories of John the Baptist and Jesus.
- Once they grew up, we saw that Jesus began his public ministry being baptized by John.
- He then went out to the wilderness for a time of testing.
- When he returned to Nazareth, he was rejected in the synagogue – and they even tried to kill him.

Luke 5 Introduction

Luke 5 Introduction

- In this chapter, we will learn a lot about the attitude we need in order to be put right with God.

Luke 5 Key Verses

Luke 5 Key Verses

- Luke 5:30-32 (ESV)

³⁰ And the Pharisees and their scribes grumbled at his disciples, saying, “Why do you eat and drink with tax collectors and sinners?” ³¹ And Jesus answered them, “Those who are well have no need of a physician, but those who are sick. ³² I have not come to call the righteous but sinners to repentance.”

Luke 5 Outline

Luke 5 Outline

1. Calling Disciples 5:1-11
2. Cleansing a Leper 5:12-16
3. Healing a Paralytic 5:17-26
4. Calling Levi 5:27-32
5. Jesus on Fasting 5:33-39

1. Calling Disciples 5:1-11

1. Calling Disciples 5:1-11

- 5:1-3 Jesus begins the scene by taking a seat in a boat and teaching the crowd gathered on shore.
- 5:4-7 Jesus the carpenter then shows Peter the fisherman who is in charge when it comes to fishing.
- 5:8 Peter's response is similar to that of Isaiah or others in Scripture who find themselves in the presence of deity.

1. Calling Disciples 5:1-11

Peter saw Jesus for who he really was, and he saw himself for who he really was. The huge catch of fish was nice, but the real blessing was having his eyes opened to his own sin. You won't understand your need for Jesus Christ unless you understand that you're a sinner before a holy God. ¹

– Tony Evans



1. Calling Disciples 5:1-11

- 5:10 from now on you will be catching men.
- The word “men” is the Greek word *anthropoi*.
- It refers to men and women together, similar to our English word “people” – not men as opposed to women.

1. Calling Disciples 5:1-11



Boats on the
Sea of Galilee
(or Lake
Gennesaret)

Photo by Sue
Hardesty

2. Cleansing a Leper 5:12-16

2. Cleansing a Leper 5:12-16

- **5:12** The leprous man expresses his faith by coming to Jesus and falling on his face before him.
- **5:13** Jesus reaches out his hand to touch him.
- Normally this was prohibited because anyone touching a leper would become unclean.
- In the case of Jesus, the opposite happens, the leper becomes clean.

2. Cleansing a Leper 5:12-16

- 5:14 And he charged him to tell no one, but “go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to them.”
- The passage in **Leviticus** that deals with this is helpful to us in understanding the ministry of Christ.

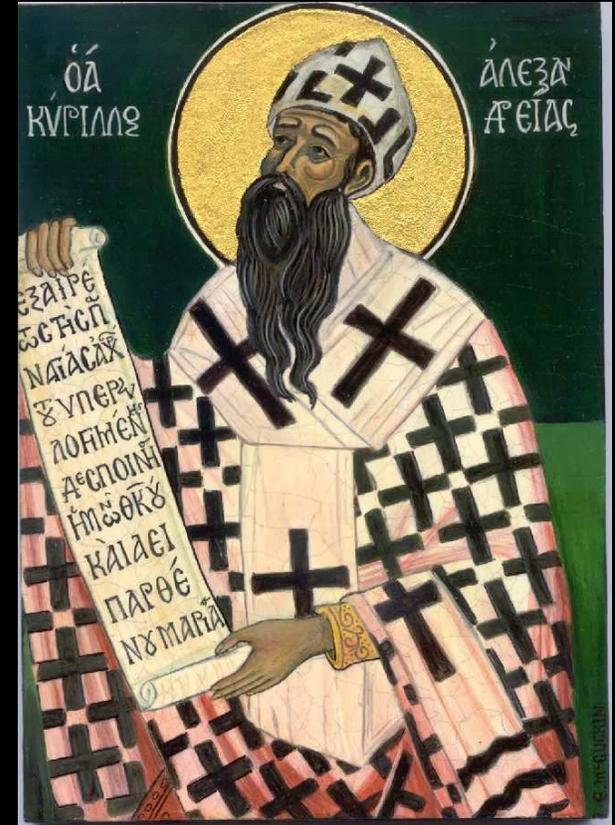
2. Cleansing a Leper 5:12-16

- Leviticus 14:3-7 (ESV)

³ ...Then, if the case of leprous disease is healed in the leprous person, ⁴ the priest shall command them to take for him who is to be cleansed two live clean birds ... ⁵ And the priest shall command them to kill one of the birds in an earthenware vessel over fresh water. ⁶ He shall take the live bird ..., and dip ... the live bird in the blood of the bird that was killed over the fresh water. ⁷ And he shall sprinkle it seven times on him who is to be cleansed of the leprous disease. Then he shall pronounce him clean and shall let the living bird go into the open field.

2. Cleansing a Leper 5:12-16

We may see then, in the birds, Christ suffering in the flesh according to the Scriptures ... That the one bird was slain, and that the other was baptized indeed in its blood, while itself exempt from slaughter ... For Christ died in our place, and we, who have been baptized into his death, he has saved by his own blood. ²



Cyril of Alexandria
376 - 444

2. Cleansing a Leper 5:12-16

- Each of us is a lot like this leper.
- We are unclean because of our sin.
- Jesus touches us, but never becomes unclean or sinful himself; he makes us clean instead.
- Christ's ability to cleanse us is greater than our ability to make ourselves unclean.

3. Healing a Paralytic 5:17-26

3. Healing a Paralytic 5:17-26

- The scribes and Pharisees were absolutely right when they thought that **only God alone can forgive sins**.
- They were also correct in thinking that Jesus was making himself **equal with God** at this point.
- **They were incorrect thinking it was blasphemy.**

4. Calling Levi 5:27-32

4. Calling Levi 5:27-32

- The **Levi** mentioned in the story is the same person as **Matthew the Apostle**.
- Levi was his other name, as with Simon Peter or John Mark.
- Levi also begins “**fishing for people**” by inviting friends and introducing them to Jesus and the disciples.

4. Calling Levi 5:27-32

- Remember our key verses?
- Luke 5:30-32 (ESV)

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4. Calling Levi 5:27-32

- 5:30 The Pharisees and their scribes seem to have a problem with Jesus again – and now with his disciples too.
- In their minds, the righteous should never mix with sinners.
- They saw themselves as being righteous, of course, while Levi and his friends were some sort of lowlifes.

4. Calling Levi 5:27-32

- If we start by thinking we are **good enough** to be one of Christ's disciples, we are starting in the wrong place.
- We have to start by realizing we are **bad enough** – and that we need to be forgiven and cleansed.

4. Calling Levi 5:27-32



*The church is the only fellowship in the world where the one requirement for membership is the unworthiness of the candidate.*³

– Robert Boyd Munger (1911 – 2001)

4. Calling Levi 5:27-32

- 1 Timothy 1:15-16 (ESV)

¹⁵ The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. ¹⁶ But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life.

5. Jesus on Fasting 5:33-39

5. Jesus on Fasting 5:33-39

- 5:34-35 The “bridegroom” is not an Old Testament picture of the Messiah.
- Jesus is introducing a new point of reference, which gets repeated throughout the New Testament.
- We the church are then referred to as the bride.
- And, of course, we can fast now if we want. :-)

5. Jesus on Fasting 5:33-39

- 5:36-39 These illustrations are meant to show that God began something new with the coming of Jesus.
- If someone wants to cling to the old forms without Jesus, it is no longer going to work.

Luke 5 What We Just Read

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1. When Jesus begins calling disciples he does not call those who believe they are righteous, he calls sinners instead.
2. If we want to be true followers of Jesus that is where we also have to begin.
3. The good news is that Jesus cleanses us, just like he cleansed the leper.
4. He alone is able to turn sinners into saints.
5. Christ's ability to cleanse us is greater than our ability to make ourselves unclean.

Luke 5 A Prayer

Luke 5 A Prayer

- Father in Heaven,
- We thank you that Jesus did not come to call the righteous, but rather sinners in need of repentance.
- If you were looking for righteous people, you would never have chosen us.
- We now ask you for your forgiveness, healing, cleansing and complete transformation.
- We want to know that we are new creatures in Christ.

Luke 5 A Prayer

- And then, just like those earliest disciples, we want to be used by you to draw others into a relationship with Jesus. We ask that you would help us to “fish for people.”
- Like Levi’s friends, let us have the blessing of seeing our friends and family come to know you.
- We know that we come to you as sinners, but that you have the ability to make us saints. Make us holy, please.
- In Christ,
- Amen.

Luke 5 References

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3. Quoted in Morris, L. (1988). *Luke*, Tyndale New Testament Commentary, Vol. 3, p. 140). Downers Grove, IL: InterVarsity Press.